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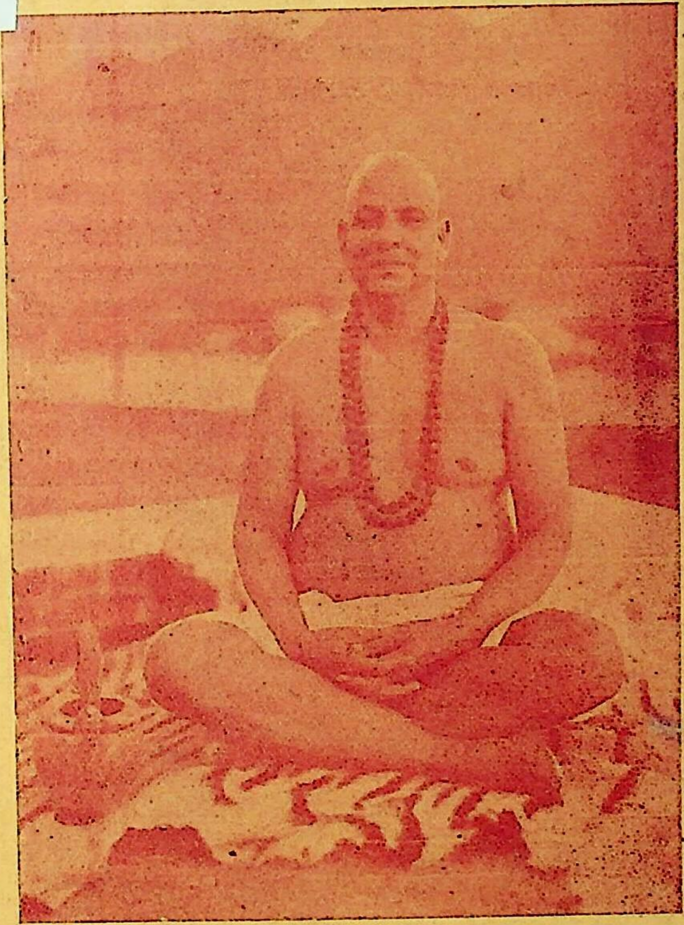
AMRITA GITA



SRI SWAMI SIVANANDA

AMRITA GITA

Here is a treasure for your pocket; a Spiritual Preceptor who will accompany you, inspire you and enlighten you every time you turn to 'him'; a friend who will help you solve your problems, who will cheer you up in your moments of despair and gloom; a benefactor who will lead you to the infinite realms of Eternal Bliss and Immortality—Amrita Gita. From the pen of Maharishi Sivananda, the Sage of Practical Wisdom, it is at once practical and sublime, awakening and illuminating. This is a book for your daily Swadhyaya. This is a book that you will read and re-read a thousand times, at every opportunity and during every leisure-hour, with incalculable benefit.

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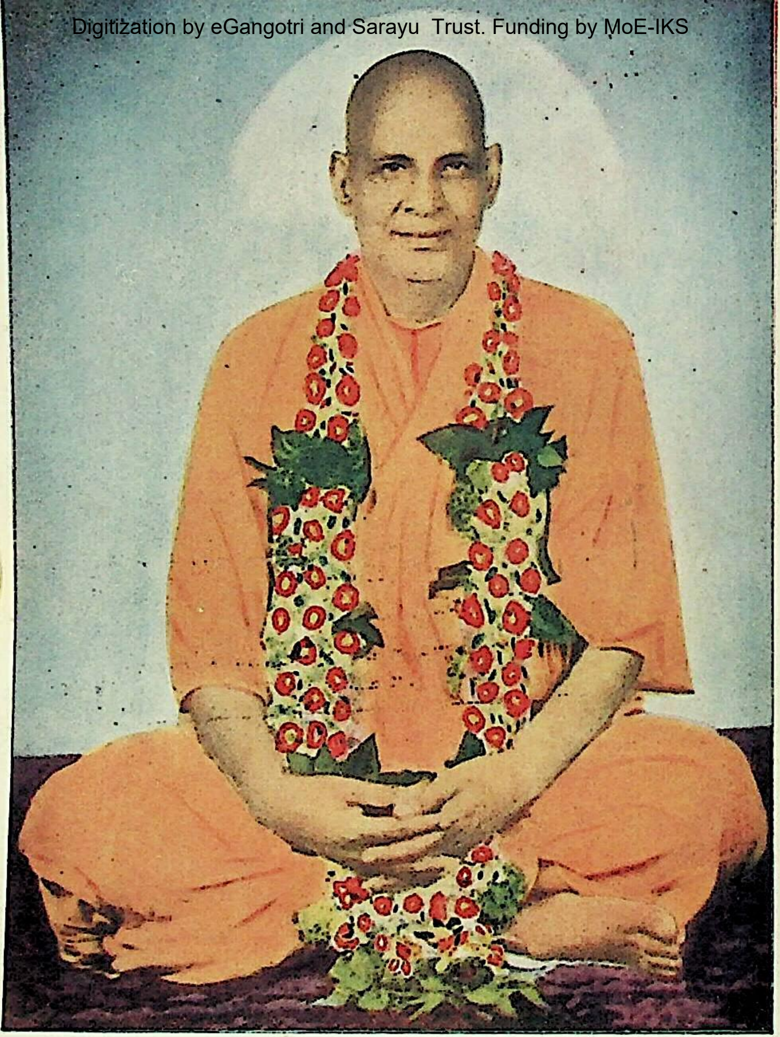

"The Wisdom of the East has solved the 'riddle of life', the 'riddle of universe', and it boldly proclaims, 'O man! know thyself and be free'. This Wisdom is the crowning glory of the religion of the Vedas. It is sublime, lofty and soul-stirring. Acquire this Wisdom and attain Immortality."

—SWAMI SIVANANDA

Forest University Series No. 27

AMRITA GITA

(THE SONG OF IMMORTALITY)

BY

MAHAMANDALESHWARA

SRI SWAMI SIVANANDA

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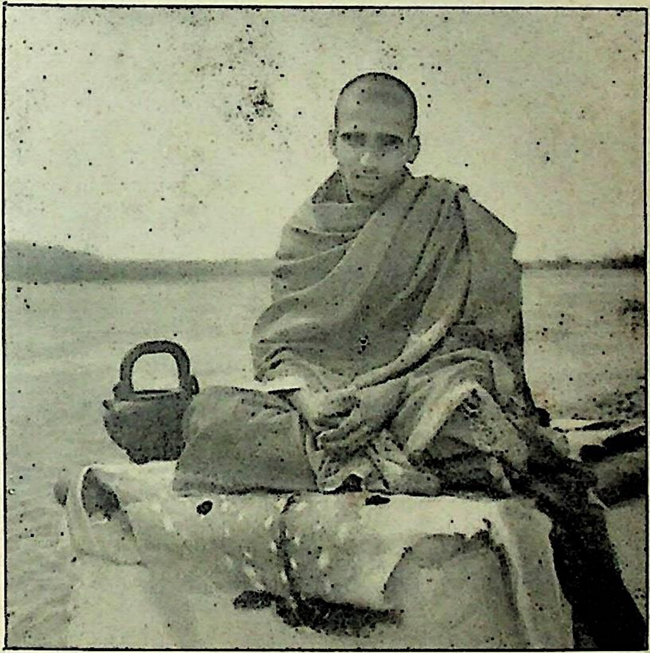
Dedicated

to

The Immortal Sages

And

The Seekers after Immortality



VEDANTA-KESARI

SRI SWAMI KRISHNANANDA

Professor of Vedanta,

Yoga-Vedanta Forest University

SRADDHA-RATNA

SRI S. R. PADAYACHIE

Out of whose generous donation
This book has been published,
As a token of our admiration
of his yeoman services
To the Divine Life Cause in South Africa,
and
Of our gratitude to him
for his unstinted support of the
Work of the Divine Life Society.

—*Publishers*

PUBLISHERS' NOTE

AMRITA GITA or the Song of Immortality is a boon to seekers after Truth. It fulfils the long-felt need of aspirants who were eager to have in a nutshell the essentials of Yoga Sadhana, the fundamentals of spiritual life, the very cream of the scriptures, which they could read or recite daily.

AMRITA GITA is a Scripture for the Sadhaka's Swadhyaya. Sri Swami Sivanandaji Maharaj has, in his inimitable characteristic style, summarised in this small book the very essence of all religious teaching, and he has strung together a garland of very powerful Yoga-assertions that will at once elevate and inspire the reader.

AMRITA GITA tells you what you ought to know and what you ought to practise. Amrita Gita points to you the Path to Immortality. Daily study of this precious scripture, especially in Brahmamuhurtha before the morning meditation, is bound to awaken the spiritual forces lying dormant in the reader, to goad him to more and more intense spiritual Sadhana, and ultimately to take him to the realms of Immortality.

We are grateful to Sri S. R. Padayachie of South Africa, out of whose generous contributions to Jnana Yagna this book has been printed.

Sri Swami Purushotthamanandaji has placed us under a deep debt of gratitude to him for the coloured portrait of Sri Swamiji Maharaj, included in this book. The photo was taken at the Vanguard Studio, Bombay, and it has been coloured by Sri Swami Purushotthamanandaji.

8th September, 1951.
65th Birthday of
SRI SWAMI SIVANANDAJI } Publishers.

SRI S. R. PADAYACHIE

(Of South Africa)

Living, as he does, in far off South Africa, Sri S. R. Padayachie yet lives in the heart of Sri Swami Sivanandaji Maharaj; for, Sri Swamiji Maharaj lives in him. Sri Padayachie's life is a dynamic commentary on the doctrine of self-surrender. What is self-surrender? Look at Padayachie. What does self-surrender do to a devotee? Ask Padayachie; hear his experiences.

It would be no exaggeration at all to say that Sri Padayachie is the Divine Life Representative, the Divine Life Ambassador in South Africa. He is not a Sanyasin-disciple of Sri Swamiji Maharaj; but he has done more than what a Sanyasin-disciple would have done. He has a family to support; but he has dedicated his entire life to the divine cause in the spirit of one who has renounced the family! His family, and his own body, are the concern of the Lord (Sri Swamiji Maharaj); his only duty is to promote the divine cause of the Master. He discharges his household and social duties efficiently; but that is only because that it helps him in the service of the Master. Every one he meets during the course of his daily duties is either already a Member of the Divine Life Society, a Sadhaka, or a prospective Member or Sadhaka.

Sri Padayachie's noble bearing endears him to all devotees. He is looked upon with veneration by his friends and acquaintances. They are highly benefited by his contact; he carries to them Sri Swamiji's Divine Life Message. He introduces them to Sri Swamiji, enrols them as Members, and thus puts them in contact with the source of spiritual Knowledge. He had been to Ananda Kutir in 1947 and he attended the Diamond Jubilee Celebrations of Sri Swamiji Maharaj. Those who watched his attitude to Sri Swamiji watched a living commentary on the Gita-Sloka:

Manmanaa Bhava Madbhakto Madyaajee Maam
Namaskuru
Maamevaishyasi Yuktvaivam Aatmaanam Matparaayanah.

—*Venkatesananda*

SRI SIVANANDA STUTI

(*Sri Swami Krishnannada*)

हिमाद्रिप्रोत्तुङ्गामरसलिलसारामृतमया
जगन्माता गङ्गा वहति यत एनोहुतवहा ।
महादुःखध्वान्तारुण ऋषिवरो भाति जगतः
शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥ १ ॥

ददाति प्रीणाति ज्ञ उरुकरणो ध्यायति मुनि-
र्दयासिन्धुः स्वात्मोदितसुखनिमग्नोऽखिलगुरुः ।
क्वचिद्बालो रामः क्वचिदपि युवा वृद्धधिषणः
शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥ २ ॥

महात्मा संन्यस्तत्रितयमतिसच्चित्सुखघनः
पराद्वैतब्रह्माम्बुधिभृदमृतत्त्वानुभवधीः ।
जगद्वन्द्यः स्वामी जयतु परमानन्दमुदितः
शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥ ३ ॥

परो योगी योगध्वजपरमहंसो विजयते
शिवः शान्तोऽद्वैतः प्रमुदितसमस्तात्मवदनः ।
अहोरात्रं लोकोद्धरणहृदयो योऽमृतपथे

शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥ ४ ॥
महाकर्ता जीवत्वमितशरदो नः शुभकरो
महाभोक्ता कल्याणगुणनिलयो जीवतु चिरम् ।
महात्यागी सन्तोषनिधिरिनरुग्जीवतु चिरम्
शिवानन्दः स्वामी जलधिहृदयो जीवतु चिरम् ॥ ५ ॥
प्रणम्य पादौ परमार्थदीपौ
गुरोः प्रपञ्चोपशमौ महान्तौ ।
अथायमात्मा लयमेति शान्ते
शिवे चिदानन्दघने समस्ते ॥ ६ ॥

SRI SIVANANDA STUTI

(*Translation*)

Where the world-mother Ganga, with her immortal waters flowing from the heaven through the lofty Himalayas, rushes forth like a fire destroying all sins, there shines the supreme sage who is a sun to the darkness of the great sorrow of the world! May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

He gives. loves, knows and meditates. He is the source of wonderful divine activity. He is a Muni. He is an ocean of mercy. He is merged in the joy derived from his own Self. He is the Guru of all. Sometimes he is like a child. Sometimes he is very pleasing. Sometimes he looks like a youth and at other times like a mature-brained person. May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

He, the great soul, has renounced the sense of duality and has immersed himself in the Mass of Existence-Knowledge-Bliss. He floats in the ocean of the Supreme Non-Dual Brahman. He has no thought except of the immortal Experience. May that Swami rejoicing in the Supreme Bliss, praised by all, triumph! May Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

There glories the supreme great Yogi, with Yoga as his support, the Paramahamsa who is blessed, peaceful and non-dual, who brings joy to all through his smiling face! Day and night he engages himself in lifting up the world towards the path to Immortality. May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

May that Mahakarta, the doer of good to us, live for many years! May that Mahabhokta, the seat of all auspicious qualities, live long! May that Mahatyagi, the ocean of happiness, bright like the sun, live long! May that Sivananda, the Swami, possessed of a heart wide like the ocean, live long!

Prostrating to the feet of the Guru, which are my light to the Eternal Reality, which destroy the appearance of world-phenomena, which are very great, I, this Atma, lose myself in the peaceful, the blessed, the Mass of Consciousness-Bliss, which is this all!

THE PROPHET

(*Sri Swami Krishnananda*)

संन्यासयोगसुमहानलदग्धघोर-
संसारहेतव इह प्रचरन्ति लोके ।
बद्धान् भवाख्यनिगडैः परिमोचयन्तः
साक्षादतीन्द्रियकरैः कृतचित्रकृत्याः ॥ १ ॥

ब्रह्मानन्दसुधासमुद्रकणिकारूपैर्वचोभिर्जनान्
शान्ति पाययति प्रमोदमथ तज्ज्ञानत्विषा बोधयन् ।
मोक्षार्थं यतमानसाधकगणं कारुण्यसान्द्रैकहृत्
मार्गं यो दिशते गुरुः स हि शिवानन्दो जयत्यात्मवान् ॥ २॥

THE PROPHET

(*Translation*)

Those who have burnt the terrible seed of Samsara with the great fire of Samnyasa and Yoga, move in this world, doing wonderful deeds directly with their super-sensible hands, liberating those who have been bound by the chains of birth and death.

Triumphs that Sivananda, the Guru, the knower of the Self, who makes people drink peace and happiness from his words which are like drops from the ocean of the ambrosia of the bliss of Brahman, who awakens them with the light of the knowledge of the Supreme, and who, with his heart singulary dense with compassion, points out the path to the host of Sadhakas striving for Moksha.

GURU MAHIMA

(*Sri Swami Krishnananda*)

ज्ञानादित्यधियो ह्यनन्तसुखसिन्ध्वन्तर्बहिश्चैकता-
पानस्नानकृतः स्वतस्तु गलितानात्मान आत्मत्वतः ।
लोकानुग्रहकाङ्क्षया भुवि नृधीयोग्यैकसत्कर्मिणः
सन्तः सन्ति वसन्तवद्धि गुरवस्तेभ्यो महद्भ्यो नमः ॥ १ ॥

Saints are like the spring season, fulfilling the needs of people, who, taking compassion on the world, act in a manner suitable for the teaching and training of the mentality of the human beings on earth, though, by themselves, they shine as luminous suns of wisdom, drink deep from and take bath in the limitless ocean of bliss, move in it inside and outside equally, free from the notion of duality and knowing that all is the one Self: to such great preceptors be our prostrations !

महाक्रियो ज्ञाननिधिः परिव्राड् आत्मस्वरूपेण जगत्स्वरूपः ।
इति स्थितो लोकहिते रतोऽयं जीयाच्छिवानन्दगुरुर्गरीयान् ॥ २॥

Triumph be to Sivananda, the Guru, the Great Sanyasin, the reservoir of knowledge, the doer of great deeds, who works for the good of the world, realising that the world exists as the form of his own Self.

GLORY TO THE PRECEPTOR

(*Sri Swami Krishnananda*)

गुरुवैभवम्

गुरवः परमार्थवेदिनः प्रचरन्तो व्यवहारवद्भुवि ।
अथ संवृतिजीवमोचनं सततं कुर्वत आर्तिनाशकाः ॥ १ ॥

The Gurus are the knowers of the Supreme Truth, and yet, they, the destroyers of distress, move in the world of practical activity and constantly bring about the liberation of the Jivas who are (otherwise) confined to relative experiences.

य इहाद्य जनेभ्य आदरात् प्रदिशन् दैवतजीवनं मुदा ।
गुरुरस्ति महान् पुमान् जयत्वघहर्ता सुखमेव यःशिवः ॥ २ ॥

Who here and now, eagerly and joyfully instructs the people in Divine Life,—may he, the Guru, the Mahapurusha, the destroyer of sin, who is Siva (auspiciousness) in the form of happiness, be victorious !

अचिदस्तित्वबाह्यत्वभ्रमध्वान्तदिवाकरः ।
पुरतो भाति चिज्ज्योतिरहो नो भाग्यवैभवम् ॥ ३ ॥

The sun of consciousness and light to the darkness of delusion in the form of (belief in) the existence of unconscious and external things shines before (us), O, the greatness of our fortune !

SIVA YOGINDRA STUTI

सदा पावनीजान्हवीतीरवासिं
सदा स्वस्वरूपानुसन्धानशीलं ।
सदा सुप्रसन्नं दयालुं भजेऽहं
शिवानन्दयोगीन्द्रमानन्दमूर्तिं ॥

हरेर्दिव्यनामं सदा कीर्तयंतं
हरेर्पादभक्तिं सदा बोधयंतं ।
हरेर्पाद पंकेज भृंगं भजेऽहं !
शिवानन्दयोगीन्द्रमानन्दमूर्तिं ॥

जराव्याधिदौर्बल्यसंपीडितानाम्
सदारोग्यदं यस्य करुणाकटाक्षं ।
भजेऽहं शिवं आर्तसेवाधुरीणाम्
शिवानन्दयोगीन्द्रमानन्दमूर्तिं ॥

सदानिर्विकल्पे स्थितं यस्य चित्तं
सदा कुम्भितं केवलं यस्य प्राणं ।
सदा योगनिष्ठानिमग्नं भजेऽहं
शिवानन्दयोगीन्द्रमानन्दमूर्तिं ॥

महामुद्रबंधादियोगांगनिपुणं
सुषुम्नान्तरे चित्स्वरूपे रमंतं ।
महायोगनिद्रानिमग्नं भजेऽहं
शिवानन्द योगीन्द्रमानन्द मूर्तिं ॥

दयासागरं सर्वकल्याणकारिं
सदा सच्चिदानन्द रूपे रमंतं
सदाचारशीलं भजेऽहं भजेऽहं
शिवानन्दयोगीन्द्रमानन्दमूर्तिं ।

भवांबोधिनौकानिभं यत्प्रसादम् ।
महामोहतिमिरापहं सुप्रभातं ।
भजेऽहं सदा तस्य पादारविंदं ।
शिवानन्दयोगीन्द्रमानन्दमूर्तिं ।

भजेऽहं जगत्कारणं सत्स्वरूपं ।
भजेऽहं जगद्व्यापकं चित्स्वरूपं ।
भजेऽहं निजानन्दमानन्दरूपं ।
शिवानन्दयोगीन्द्रमानन्दमूर्तिं ।

पठेत् श्रद्धया प्रतिदिनं सुप्रभाते ।
शिवानन्दयोगीन्द्रस्तुत्यष्टकमिदं ।
भवेद् घोरसंसारसंतापदूरं ।
लभेन् मोक्षसाम्राज्यकैवल्यसौख्यम् ॥

Translation

He who dwells on the banks of the Holy Ganges, ever merged in meditation of His own Swaroop, and who is ever serene and kind-hearted, to Him I pray, the Revered Sivananda Yogindra, an embodiment of Bliss.

He, who ever takes delight in singing the Holy Names of Lord Hari, He who ever preaches the devotion of Hari to others and he who is always attached like a bee to the Lotus Feet of the Lord, to Him I pray, the Revered Sivananda Yogindra, an embodiment of Bliss.

He, whose mere merciful gaze can radiate health on the people suffering from old age, disease and weakness, and He who is ever ready to serve the suffering humanity, to Him I pray, the Revered Sivananda Yogindra, an embodiment of Bliss.

He, whose Chitta is ever firm in Nirvikalpa and whose vital airs (Prana) are stilled by Kumbhak and He who is ever merged in Yoga Samadhi, to Him I pray, the Revered Sivananda Yogindra, an embodiment of Bliss.

He who is a master of Mudras, Bandhas, and other secret Yogic Kriyas, He who enjoys the Bliss of knowledge of the Self in Sushumna and He who is ever merged in that Great Yogic trance, to Him I pray, the Revered Sivananda Yogindra, an embodiment of Bliss.

He who is an ocean of mercy, He who tries for the uplift of all, He who ever enjoys the bliss of Sat-chit-ananda and whose actions are always aimed at the Truth, to Him I pray, the Revered Sivananda Yogindra, an embodiment of Bliss.

He, whose grace is like a boat to easily cross the ocean of sins, and like a glorious morning to expel the darkness of the great illusion, to His Lotus Feet I always pray, the Revered Sivananda Yogindra, an embodiment of Bliss.

I pray to Him, who is the cause for this universe, in the form of Sat (Existence-Absolute). I pray to Him, who pervades this universe in the form of Chit (Knowledge-Absolute). I pray to him who is self-blissful in the form of Ananda (Bliss-Absolute), the Revered Sivananda Yogindra, an embodiment of bliss.

This Holy prayer to the Revered Sivananda Yogindra sung in the form of eight stanzas is to be repeated with Shraddha daily in the morning. It will remove the great pain of Samsara and will bestow the kingdom of Salvation and the Bliss of Kaivalya.

Hari OM Tat Sat
Om Santi! Santi! Santi!

—*Swami Sadananda*

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AMRITA GITA

ADHYAYA I

हठ योग

HATA YOGA

1. Hata means any tenacious practice till the object or end is achieved. "Ha" "ta" mean the union of Sun and the Moon, union of Prana and Apana Vayus.

2. Hata Yoga concerns with the body and the Prana. It helps to control the body and the Prana, through Asans and Pranayama.

3. Hata Yoga itself is not the goal. Meditation helps you to attain Samadhi or Superconscious State.

4. The practice of Hata Yoga awakens the Kundalini Sakti that lies dormant in the Muladhara Chakra.

5. There are Six Chakras or lotuses in the body. They are Muladhara (near the anus), Swadhisthana (midway between Muladhara and Manipura which is in the navel), Anahata Chakra in the heart, Vishuddha in the neck and Ajna in the space between the two eyebrows and Sahasrara or the thousand-petalled lotus (Chakra) in the crown of the head.

6. Sushumna rises through all the Chakras. Kundalini passes through the Chakras and joins with Lord Siva in the Sahasrara.

7. Learn the Asanas, Pranayama, Bandhas, Mudras and the Shad Kriyas under an expert Hata Yogi.

8. Ida, Pingala and Sushumna are the three important Nadis in the body.

9. Ida is the Chandra-Nadi. It cools the body. It flows through the left nostril.

10. Pingala is the Surya-Nadi. It heats the body. It flows through the right nostril.

11. Sushumna-Nadi flows through both nostrils. It helps meditation. It is Agni-Nadi.

12. Attain good health through the practice of Yoga Asans and Pranayama. Without good health, how can you earn, how can you succeed in any undertaking, how can you sit for meditation ?

13. Practise Yoga Asans and Pranayama on an empty stomach in the early morning.

14. Be moderate in eating and sleeping. Then alone can you have success in Hata Yoga.

15. Be regular in your practice. Regularity is of paramount importance.

16. Drink a tumbler of milk after finishing the Asanas.

17. Wait for half an hour after finishing the Asanas for taking a bath.

18. Do Asanas first and then practise Pranayama.

19. Spend half an hour daily in the practice of Asanas and Pranayama. This will give you health, vim, vigour, and vitality. This will remove all diseases.

20. Neti (cleansing of nostrils with the help of a thread), Dhauti (cleansing of stomach with a piece of cloth), Kapalabhati (a kind of Pranayama), Basti (drawing up of water through anus), Tratak (gazing on an object)—are the Shad Kriyas of Hata Yoga.

21. Sirasasan is the king of all Asans. It strengthens the brain and the brain-centres and improves memory, and helps Brahmacharya.

22. Sarvang, Hala and Ardhamatsyendra Asans make the spine elastic. Sarvang develops thyroid gland and bestows good health. It helps Brahmacharya and gives longevity.

23. Paschimottanasan reduces fat and helps digestion. So does Mayurasan.

24. Bhujang, Salab and Dhanur Asans remove constipation and muscular rheumatism of the back.

25. Relax all the muscles through Savasan. Do this Asan in the end.

26. Ujjayi, Sitkari, Suka-Purvaka, Suryabheda are other kinds of Pranayama. Through the practice of these Pranayamas Kevala-Kumbhaka results.

27. Puraka is inhalation of breath; Rechaka is exhalation; Kumbaka is retention. Kumbhaka gives you longevity and energy.

28. Sitali Pranayama cools your body and purifies the blood. Bhastrika warms your body and removes asthma and consumption.

29. Practise Bhandatraya Pranayama. It includes Mula-Bandha or contraction of anus, Jalandara-Bandha or chin-lock and Uddiyana-Bandha, drawing the belly backwards at the end of exhalation.

30. Maha Mudra is an important Mudra. This removes piles, enlargement of spleen, indigestion, constipation.

31. Practise Yoga-Mudra daily. This is a good exercise for the abdominal organs.

THUS ENDS HATA YOGA

ADHYAYA II

कर्म योग

KARMA YOGA

1. Work is worship of the Lord.

2. Karma Yoga is the Yoga of selfless action, without agency and expectation of fruits.

3. Karma Yoga removes the impurities of the mind. It is a potent purifier of the heart.

4. Karma Yoga prepares the mind for the reception of Divine Light, Divine Grace, Divine Knowledge.

5. See God in every face. Behold the Lord in all creatures.

6. Share what you have with others. Serve the saints and sages.

7. Serve the sick. Serve the poor. Serve your parents. Serve your motherland. Serve humanity in general.

8. Scrutinise always your inner motives. Destroy selfish motives.

9. Work without egoism. Cultivate the Nimitta-Bhav. Feel you are an instrument in the hands of the Lord.

10. Surrender always your actions and their fruits to the Lord.

11. Have equal vision and balanced mind in pleasure and pain, gain and loss, success and failure.

12. Develop nicely adaptability. Serve always with Atma-Bhav and Narayana-Bhav.

13. Sing Sitaram, Radheshyam or Hare Rama while you work. Remember the Lord always.

14. Give up Abhimana of all sorts. Kill the Vairagya—, Seva-Abhimana, Tyagi-abhimana and Kartritwa-Abhimana, male-female-abhimana, doctor-judge-abhimana.

15. Do not expect even thanks or appreciation for your work.

16. Do actions as your duty, duty for duty's sake.

17. Never say: "I have helped that man." Feel and think "That man gave me an opportunity to serve."

18. Watch for opportunities for service. Never miss even a single opportunity.

19. Cultivate amiable, loving, social nature, generosity, catholic nature. Kill selfishness. Control the senses. Practise self-restraint, tolerance, sympathy and mercy. These are the qualifications of a Karma Yogi.

20. Bear insult, injury, harsh words, criticism, heat and cold.

21. If you are a doctor, treat the poor free of charge. If you are an Advocate, plead for the poor. If you are a teacher or a Professor, give free tuition to poor boys. Give them books free.

22. Keep Twelve Tissue Remedies or some household remedies and treat the poor.

23. If any one is suffering from acute pain, shampoo the painful part. Feel you are shampooing the body of the Lord.

24. Do not make any difference between menial and respectable work.

25. Keep always some small coins in your pocket and distribute them to the poor and the decrepit.

26. Feed the poor. Clothe the naked. Comfort the distressed. Remove glass-pieces from the road.

27. There are three kinds of Karma, viz., Sanchita, Prarabdha and Agami or Kriyamana.

28. Sanchita is the accumulated storehouse of actions of previous births. Prarabdha is that part of Karma which has given rise to your present birth. Agami is current action.

29. Sanchita is destroyed by Brahma-Jnana. You will have to enjoy the Prarabdha. Agami has no binding force as there is no agency or egoism in the sage.

30. Do not be attached to the work itself. You must be able to give it up at any moment.

31. As you sow, so you reap. Virtue gives you happiness. Vice gives you pain.

32. You are the master of your destiny. You sow an action, reap a habit. You sow a habit, reap a character; you sow your character and reap a destiny. Destiny is your own making. Abandon desires and change your mode of thinking. You can conquer destiny.

33. Think you are man; man will you become. Think you are Brahman; Brahman will you become. This is the immutable divine law.

34. If there is no agency, if there is no selfish motive, action becomes an inaction. You are not bound by an action.

35. Shastras and saints and your own pure, clean conscience will point out to you what is right, what is wrong. Follow them and do the right.

36. An egoistic man alone thinks: "I am the doer". Really it is the Guna or Prakriti or the sense that does the action. Atma is actionless, Akarta, Nishkriya.

37. Practise your Swadharma, your Varnashrama Dharma unselfishly, without egoism. You will attain purification of heart; Knowledge of Brahman will dawn in your heart.

ADHYAYA III

जप योग

JAPA YOGA

1. In this Iron Age, Japa Yoga is an easy way for attaining God-realisation.

2. Japa is the repetition of any Mantra or name of the Lord with Bhav and feeling.

3. Japa removes the impurities of the mind, destoys sins and brings the devotee face to face with the Lord.

4. Every name is filled with countless powers; just as fire has the natural property of burning things, so also the name of God has the power of burning the sins and desires.

5. Sweeter than all sweet things, more auspicious than all good things, purer than all pure things, is the name of the Lord.

6. Name of the Lord is a boat to cross this Samsara. It is a weapon to destroy the mind.

7. The repetition of the Mantra again and again generates great spiritual force and momentum and intensifies the spiritual Samskaras or impressions.

8. Mananaat Trayate iti Mantrah: By the Manana, constant thinking or recollection, one is released from the round of birth and death; so it is called Mantra.

9. Repetition of Mantra raises vibrations. Vibrations give rise to definite forms. Repetition of Om

Namahsivaya gives rise to the form of Lord Siva in the mind; repetition of Om Namo Narayanaya gives rise to the form of Lord Hari.

10. The glory of the Name of God cannot be established through reasoning and intellect. It can certainly be experienced or realised, only through devotion, faith and constant repetition.

11. Japa is of three kinds, viz., Manasic Japa, Upamsu Japa or humming, and Vikhari Japa, loud and audible Japa.

12. Mental repetition of Japa, Manasic Japa, is more powerful than loud Japa.

13. Get up at 4 a. m. and do the Japa for two hours. Brahmamuhurtha is most favourable for Japa and meditation.

14. If you cannot take a bath, wash your hands, feet, face and body, and sit for Japa.

15. Face North or East when sitting. This enhances the efficacy of the Japa.

16. Sit on a Kusha-grass seat or dear-skin or rug. Spread a white cloth over it. This conserves body-electricity.

17. Do some prayer before starting the Japa.

18. Have a steady pose. Have Asana-Jaya or conquest over Asana. You must be able to sit on Padma, Siddha or Sukha Asana for three hours at a stretch.

19. When you repeat the Mantra, have the feeling or mental attitude that the Lord is seated in your heart,

that Sattwa or purity is flowing from the Lord to your mind, that the Mantra purifies your heart, destroys desires and cravings and evil thoughts.

20. Do not do the Japa in a hurried manner, just as a contractor tries to finish his work in a hurried way. Do it slowly with Bhav, one-pointedness of mind and single-minded devotion.

21. Pronounce the Mantra distinctly and without mistakes. Do not repeat it too fast or two slow.

22. Use not the index finger while rolling the beads. Use the thumb, the middle and the ring fingers. When counting of one Mala is over, revert it and come back again. Cross not the Meru. Cover your hand with a towel.

23. Be vigilant. Keep an alert attention during Japa. Stand up and do the Japa when sleep tries to overpower you.

24. Resolve to finish a certain minimum number of Malas before leaving the seat.

25. Mala or rosary is a whip to goad the mind towards God.

26. Sometimes do the Japa without a Mala. Go by the watch.

27. Practise meditation also along with Japa. This is Japa-Sahita-Dhyana. Gradually Japa will drop and meditation alone will continue. This is Japa-Rahita-Dhyana.

28. Have four sittings for Japa daily—early morning, noon, evening and night.

29. A devotee of Lord Vishnu should repeat "Om Namo Narayanaya"; a devotee of Lord Siva "Om Namah Sivaya"; a devotee of Lord Krishna "Om Namo Bhagavate Vasudevaya"; a devotee of Lord Rama "Om Sri Ramaya Namah" or "Om Sri Ram Jaya Ram Jaya Jaya Ram"; a devotee of Devi, Gayatri Mantra or Durga Mantra.

30. It is better to stick to one Mantra alone. See Lord Krishna in Rama, Siva, Durga, Gayatri.

31. Regularity in Japa Sadhana is most essential. Sit in the same place and at the same time.

32. Purascharana is repetition of the Mantra Akshara-Laksha, one lac of times for each letter.

33. Japa must become habitual. Even in dream you must be doing Japa.

34. Japa Yoga is the easiest, quickest, safest, surest, and cheapest way for attaining God-realisation. Glory to the Lord! Glory, glory to His Name!

35. O man! Take refuge in the Name. Name and Nami are inseparable.

THUS ENDS JAPA YOGA

ADHYAYA IV

नाद् योग

NADA YOGA

1. Sound helps to control the mind easily. When the mind is absorbed in melodious sound, it does not run after sensual objects.

2. Do Japa of Soham with breath (Ajapa Japa). Practise Pranayama for one or two months. You will hear the ten sounds (Anahata sounds) clearly and enjoy the music of the soul.

3. The sound that you hear will make you deaf to all external sounds.

4. Sit on Padmasana or Siddhasana or Sukhasana. Close the ears with the thumb. This is Shunmukhi Mudra or Vaishnavi Mudra.

5. Now hear the music of Anahat sounds. You will have wonderful concentration.

6. Abandon all worldly thoughts. Subdue your passion. Become indifferent to all sensual objects.

7. Practise Yama (self-restraint), or Sadachara (right conduct); concentrate on the sound which annihilates the mind.

8. The first sound is chini, the second is chin-chini, the third is the sound of bell, the fourth is like that of a conch.

9. The fifth is like that of a lute. The sixth is like that of a cymbal The seventh is like that of a flute.

10. The eighth is like that of a drum. The ninth is like that of a Mridanga. The tenth is like that of thunder.

11. Hear the sounds through the right ear. Change your concentration from the gross sound to the subtle. The mind will soon be absorbed in the sound.

12. You will get knowledge of hidden things when you hear the seventh.

13. You will hear Para-Vak when you hear the eighth sound.

14. You will develop the divine eye when you hear the ninth.

15. You will attain Para Brahman when you hear the tenth.

16. The sound entraps the mind. The mind becomes one with the sound as milk with water.

17. It becomes absorbed in Brahman or the Absolute. You will then attain the Seat of Eternal Bliss.

THUS ENDS NADA YOGA

Shri Shri Ma Anandamayee Ashram
BANARAS.

ADHYAYA V

भक्ति योग

BHAKTI YOGA

1. God is love. Love is God. God is nectar. God is Prem.

2. Bhakti is supreme love towards God. It is love for love's sake. The devotee wants God and God alone. There is no selfish expectation here.

3. Bhakti is the greatest power on this earth. It gushes from one's pure heart. It redeems and saves. It purifies the heart.

4. Devotion is the seed. Faith is the root. Service of saints is the shower. Communion with the Lord is the fruit.

5. Bhakti is of two kinds, viz., Apara Bhakti (lower type of devotion) and Para Bhakti (highest Bhakti or Supreme Love). Ringing bells and waving lights is Apara Bhakti. In Para Bhakti, there is no ritualistic worship. The devotee is absorbed in God.

6. In Supreme Love, the devotee forgets his self entirely. He has only thoughts of God.

7. Para Bhakti and Jnana are one. Bhakti melts into wisdom in the end. Two have become one now.

8. Bhakti grows gradually just as you grow a flower or a tree in a garden. Cultivate Bhakti in the garden of your heart gradually.

9. Faith is necessary for attaining God-realisation. Faith can work wonders. Faith can move mountains. Faith can take you to the inner chambers of the Lord, where reason dare not enter.

10. Japa, Kirtan, prayer, service of saints, study of books on Bhakti are all aids to devotion.

11. Sattwic food is a help to devotion. Take milk, fruits, etc.

12. Evil company is an enemy of devotion. Give up evil company. Take recourse to Satsang or company of the saints.

13. Pray to the Lord thus: "O Adorable Lord of Compassion and Love! Give me faith and devotion. Let my mind be ever fixed on Thy Lotus Feet. Let me have constant remembrance of Thee. Let me sing Thy glory always."

14. The Name of the Lord is your sole refuge. It is your prop, shelter and abode. Name is divine nectar. Name and Nami are inseparable.

15. Keep a picture of the Lord and concentrate on it—the face or feet or the whole picture. Then visualise the picture in your heart or the space between the two eye-brows.

16. Repeat your Ishta Mantra—Om Namahsivaya, Om Namo Narayanaya, Om Namo Bhagavate Vasudevaya—mentally, sometimes verbally when the mind wanders.

17. The five kinds of Bhavas are: Santa Bhava, Dasya Bhava (master-servant relation), Vatsalya Bhava

(father-son relation), Sakhya Bhava (friendship), Madhurya Bhava (the relationship of lover and beloved).

18. Bhishma had Santa Bhava; Hanuman had Dasya Bhav; Jeya-Deva and Gauranga had Madhurya Bhava; the Gopis had Sakhya-Bhava; Arjuna and Guha had Sakhya Bhava; Yasoda and Vishnuchittha had Vatsalya-Bhava.

19. Have any kind of Bhava that suits your temperament. Develop it again and again.

20. Practise the nine modes of devotion or Nava-Vidha Bhakti, viz, Sravan (hearing the Lilas of the Lord), Kirtan (singing His Name), Smaran (His remembrance), Padasevan (service of His Feet), Archana (offering flowers), Vandan (prostrations), Dasyam (servant-Bhav), Sakhya (His friendship), and Atmanivedan (self-surrender).

21. Say unto the Lord: 'I am Thine, all is Thine, Thy Will be done'. Feel you are an instrument in the hands of the Lord, that the Lord works through your mind, body and senses. Offer all your actions and the fruits of the actions unto the Lord. This is the way to do self-surrender.

22. Do Anushtan frequently. Live on milk and fruits for a week. Observe Mouna or silence and do Japa and meditate in an intense manner.

23. Manasic Pooja or mental worship is a great help for increasing devotion and attaining concentration. Offer flowers, incense, etc., mentally to the Lord.

24. Consider your house as a temple of the Lord, every action as service of Lord, the light that you

burn as waving lights to the Lord, every word you speak as the Japa of the Lord's Name, your daily walk as perambulation of the Lord. This is an easy way of worship of the Lord.

25. Shall I wash Thy feet with holy water, O Lord? The very Ganges flows from Thy Feet. Shall I give you seat? Thou art all-pervading. Shall I wave lights for Thee? Sun and Moon are Thy eyes! Shall I offer flowers to Thee? Thou art the essence of flowers.—This is Para Pooja.

26. Feel the presence of the Lord everywhere. He dwells in the chambers of your heart, too. He is in the breath in the nostrils; He glitters in your eyes. He is nearer to you than your jugular vein. Behold Him in every face.

27. Horripilation (Romancha), tears from the eyes (Asupat), Kampan or twitching of muscles, Swarabhanga (choking of the voice) are marks or Lingas of devotion.

28. A realised Bhakta is free from lust, egoism, mine-ness, hatred, jealousy, greed. He is full of humility compassion and kindness. He sees God in all beings, in all objects. He has equal vision and a balanced mind.

29. Draupadi was an Arta-Bhaktini; Nachiketas was a Jignasu-Bhakta; Dhruva was an Artharthee-Bhakta; Sukha Deva was a Jnani-Bhakta; Prahalada was an absolutely Nishkama Bhakta.

30. Bhakti is immortalising nectar: It transmutes a man into divinity. It makes him perfect. It bestows on him everlasting peace and bliss.

THUS ENDS BHAKTI YOGA OR THE YOGA OF DEVOTION.

ADHYAYA VI

राज योग

RAJA YOGA

1. Raja Yoga is an exact science. It aims at controlling all thought-waves or mental modifications.

2. Where Hata Yoga ends, there Raja Yoga begins.

3. Hata Yogi starts his Sadhana with his body and Prana. He practises Asans and Pranayama and through control of Prana, tries to control the mind.

4. A Raja Yogi starts his Sadhana with the mind. He starts meditation and tries to control the mind.

5. The eight limbs of Raja Yoga are Yama (self-restraint), Niyama (religious observances), Asana (posture), Pranayama (regulation of breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state).

6. Yama consists of five parts, viz., Ahimsa (non-injury), Satyam (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy), and Aparigraha (non-covetousness).

7. Niyama is observance of five canons, viz., Saucha (internal and external purity), Santosha (contentment), Tapas (austerity), Swadhyaya (study of religious books and repetitions of Mantras), and Ishwarapranidhana (self-surrender to God, and His worship).

8. Ahimsa is perfect harmlessness and positive love also. This removes the brutal nature in man and strengthens the will.

9. He who practises meditation without ethical perfection, without the practice of Yama-Niyama cannot obtain the fruits of meditation.

10. Purify your mind first through the practice of Yama-Niyama. Then practise regular meditation. Then you will attain illumination.

11. The practice of Yama is a Mahavrata, universal vow. It must be observed by all.

12. Any easy steady, comfortable pose is Asana.

13. Asanas steady the body. Pranayama checks the outgoing tendencies of the mind. Pratyahara gives inner spiritual strength. It removes all sorts of distractions. It develops will-power.

14. Real Raja Yoga starts from concentration. Concentration merges in meditation. Meditation ends in Samadhi.

15. Retention of breath, Brahmacharya, Sattwic food, seclusion, silence, Satsang, not mixing much with people are all aids to concentration.

16. Sleep, tossing of mind, attachment to objects, subtle desires and cravings, laziness, lack of Brahmacharya, gluttony are all obstacles in meditation.

17. Reduce your wants. Cultivate dispassion. You will have progress in Yoga. Vairagya thins out the mind.

18. Do not mix much. Do not talk much. Do not walk much. Do not eat much. Do not sleep much. Do not exert much.

19. Never wrestle with the mind during meditation. Do not use any violent efforts at concentration.

20. If evil thoughts enter your mind, do not use your will force in driving them. You will tax your will. You will lose your energy. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. Be indifferent. Become a witness of those thoughts. Substitute divine thoughts. They will pass away.

21. Never miss a day in meditation. Regularity is of paramount importance. When the mind is tired, do not concentrate. Do not take heavy food at night.

22. The mind passes into many conditions or states as it is made up of three qualities—Sattwa, Rajas and Tamas.

23. Kshipta (wandering), Vikshipta (gathering), Muda (ignorant), Ekagra (one-pointed), and Nirodha (contrary) are the five states of the mind.

24. By controlling the thoughts the Sadhaka attains great Siddhis. He becomes an adept. He attains Asamprajnata Samadhi or Kaivalya.

25. Do not run after Siddhis. Siddhis are great temptations. They will bring about your downfall.

26. A Raja Yogi practises Samyama or the combined practice of Dharana, Dhyana and Samadhi at one and the same time and gets detailed knowledge of an object.

27. Control the mind by Abhyasa (practice) and Vairagya (dispassion).

28. Any practice which steadies the mind and makes it one-pointed is Abhyasa.

29. You must practise Yoga steadily with great patience and zeal. Then alone will you attain perfection.

30. Concentrate on Trikute (the space between the two eye-brows) with closed eyes. This is the best spot for concentration. The mind can be easily controlled, as this is the seat for the mind.

31. Dull Vairagya will not help you in attaining perfection in Yoga. You must have Para Vairagya or Theevra Vairagya, intense dispassion.

32. Tapas, Swadhyaya, Iswarapranidhana, constitute Kriya Yoga. Kriya Yoga purifies the heart quickly.

33. Meditation on OM with Bhava and its meaning removes obstacles in Sadhana and helps to attain Samadhi.

34. Avidya (ignorance), Asmita (egoism), Raga-Dwesha (likes and dislikes), Abhinivesha (clinging to mundane life) are the five Kleshas or afflicions. Destroy these afflictions. You will attain Samadhi.

35. Samadhi is of two kinds—Savikalpa, Samprajnata or Sabija, and Nirvikalpa or Asamprajnata or Nirbija.

36. In Savikalpa or Sabija, there is Tripute or the Triad (knower, known and knowledge). The Samskaras are not burnt or fried.

37. Savitarka, Nirvitarka, Savichara, Nirvichara, Sasmita and Saananda are the different forms of Savikalpa Samadhi.

38. In Nirbija Samadhi or Asamprajnata Samadhi there is no traid. The impressions are fried in toto.

39. A Bhakta gets Bhava-Samadhi, a Jnani gets Bhada-Samadhi, a Raja Yogi gets Nirodha Samadhi.

THUS ENDS RAJA YOGA OR THE ASHTANGA YOGA OR THE YOGA WITH EIGHT LIMBS.

ADHYAYA VII

ज्ञान योग

JNANA YOGA

1. There is an Atma or soul independent of body and mind. This soul is immortal, unchanging and infinite. Realise this Atma and be free.

2. This Atma is Satchidananda (Existence-Absolute, Consciousness-Absolute, Bliss-Absolute). It exists in the past, present and future. So it is Sat. It is pure or Absolute Consciousness without any thought. So it is Chit. It is absolute Bliss. So it is Ananda.

3. The unreal body perishes, but the Atma or the Indweller is Immortal. So, you should not grieve when any one dies. In essence everyone is Immortal Atma.

4. This Atma cannot be hurt by anyone. It is subtle, all-pervading. It is the Innermost Self of all.

5. This Atma is birthless, deathless, changeless. When the body is killed, He is not killed. Therefore grieve not, lament not, regret not. Be always cheerful.

6. Fire cannot burn this Atma, sword cannot pierce this Atma, bomb cannot destroy this Atma, machine-guns cannot kill this Atma.

7. This Atma is eternal, immovable, secondless, self-existent, self-centered. Therefore, knowing this to be such, thou shouldst not grieve, when your father, mother, son, wife or relative dies.

8. This perishable body will certainly pass away. Indweller can never perish. Thou art the immortal soul. Therefore, over the inevitable thou shalt not grieve.

9. Brahman or Atma is beyond the reach of the mind and speech. He is beyond logic, reason, mental process, science. He must be realised through meditation.

10. You cannot deny or doubt your existence. You always feel that you exist. This existence is Atma, or your own Self. The knower of the doubt or denier always exists. That knower is your own Atma.

11. In dream you are distinct from the physical body. In deep sleep, you are distinct from the body and the mind. You enjoy peace and bliss in deep sleep. This proves that you are neither body nor mind, but you are All-Blissful Soul.

12. There is only one Reality or Truth. That is Brahman or Atma. All appearances are unreal. They are the effects of Maya, the illusory power of Brahman.

13. Behold the one Immortal Atma in all names and forms. This alone is correct perception.

14. Ignorance is the cause for pain and sorrow. Annihilate this ignorance through Brahma Jnana. All miseries will come to an end.

15. This Atma is beyond time, space, causation. Time, space, causation are mental creation.

16. Just as snake is superimposed on the rope, this world, and the body are superimposed on Brahman.

17. Bring a light, the snake vanishes; rope alone remains. Attain Illumination, this world and this body vanish. Atma alone remains. That Atma thou art. Tat Twam Asi.

18. I-ness and mine-ness, agency and enjoyership, bind you to the Samsara. Destroy these notions. Identify yourself with the Atma which is non-doer, non-enjoyer. You will attain Immortality and Eternal Bliss.

19. Sensual pleasure is only pain. It is momentary mental excitement, momentary sensation of flesh, momentary itching and scratching of the senses. You can have eternal bliss in your own Inner Atma alone.

20. Enquire 'Who am I ?' Deny or sublate the limiting abjuncts (body, mind, etc.); know the Self and be free.

21. Constantly think of the Immortal, all-Pervading Atma. Give up thinking of body. You will attain Self-realisation.

22. You are ever free. You are already free. Moksha is not a thing to be attained. You will have to know that you are Atma, that you are free.

23. Destroy the Vasanas, subtle desires, and Trishnas, cravings. This will lead to the annihilation of the mind. Destruction of the mind will lead to the attainment of Brahma Jnana or wisdom of the Self.

24. This world is illusory, Brahman alone is real. You are identical with Brahman. Realise this and be free.

25. The liberated sage is ever blissful. He rests in his own Satchidananda Swaroopa. He is free from egoism, lust, hatred, greed, anger and the pairs of opposites. He has equal vision and balanced mind. He is Brahman Himself.

26. OM is the symbol of Brahman. OM is your real name. Meditate on Om with Bhava and its meaning. You will attain Self-realisation.

27. "I am the All-pervading, Immortal Soul. I am Pure Consciousness. I am Satchidananda Swaroopa. I am witness or Sakshi."—These are the formulas for constant meditation and assertion.

28. Equip yourself with the Four Means. Hear the Srutis, reflect and meditate. You will attain Self-realisation.

29. Thou art not this perishable body. Thou art not this changing mind. Thou art all-pervading, immortal, infinite, changeless, Soul or Atma. Realise this and roam about happily.

30. Watch the breath. It sings Soham, 'So' during inhalation and 'Ham', during exhalation. It reminds you 'I am He'. Meditate on 'Soham' and attain Self-realisation.

31. 'I am body. I act. I enjoy. She is my wife. He is my son. This is mind,'—This is bondage. 'I am Immortal Soul. I am non-actor, non-enjoyer. She is my soul. Nothing is mine.'—This is freedom.

Thus ends JNANA YOGA or THE YOGA OF THE WISDOM OF THE SELF.

ADHYAYA VIII

अध्यात्म योग

ADHYATMA YOGA

1. This world has no real, independent existence. It appears to exist, because Brahman or the Absolute exists for ever.

2. There is no body before its birth; there is no body after its death. Think and feel that which you see now does not really exist. That which does not exist in the beginning and end does not really exist in the middle also.

3. Sensual pleasure is the womb of pain. The cause for pain is absence of pleasure. Sensual pleasure is imaginary, illusory, fleeting and tantalising. Abandon sensual pleasure and rejoice in the Eternal Bliss of Atma.

4. He who has destroyed desire is really a harmonised, peaceful and happy man.

5. Slay anger and desire. Control the thoughts. Know thyself. You will enjoy Supreme, Everlasting Peace.

6. Desire is insatiable. It is born of Rajas or passion. It is born of ignorance. It is an enemy of peace, wisdom and devotion. Master first the senses and then slay this desire which abides in the senses, the mind and intellect, ruthlessly through enquiry, discrimination, dispassion, devotion and meditation.

7. Anger also is born of Rajas. When a desire is not gratified, anger manifests itself. Anger is a form of desire only. Slay this anger through Vichara, discrimination, patience, love, meditation, identification with the ever-serene Atma.

8. Subdue the lower self by the Higher Self. Annihilate all desires. Slay egoism. Destroy all attachments. Meditate and rest peacefully in your own Innermost Atma, which is Existence, Consciousness and Bliss Absolute.

9. If you want to attain immortality, go beyond the pairs of opposites.

10. Endure bravely heat and cold, pain and sorrow, loss and failure, censure and dishonour. You will attain equanimity of mind, peace and poise.

11. If you are balanced in pleasure and pain, gain and loss, victory and defeat, sin will not touch thee; you will not be affected by the fruits of your actions.

12. Keep the senses from attraction and repulsion. Attain mastery over the senses. Discipline the senses and the mind. You will not be affected now even if you move among sense-objects.

13. He who is free from desires, cravings, attachment, egoism, and mine-ness, attains the Peace of the Eternal.

14. Stand up. Have mastery over the senses: Be devoted to Atma. Destroy all doubts through Satsang, study, enquiry, meditation, and wisdom.

15. Do actions without the idea of agency, without expectation of fruits, without attachment to the actions themselves, balanced in success and failure. You will not be bound by actions.

16. Selfless actions will purify your heart and lead to the attainment of wisdom of the Self.

17. Constantly do your duty without attachment. Your heart will be purified. You will attain immortal bliss.

18. Think and feel that Prakriti or Swabhava or Guna does everything. Identify yourself with the Actionless Atma, the Silent Witness and thus free yourself from the bondage of action.

19. Surrender all actions unto the Lord. Fix your mind on Him. Free yourself from egoism, attachment, desire. No action will bind you. Actions are burnt by the fire of Wisdom. Such actions are no longer actions at all. You will attain the Supreme Abode of everlasting bliss and peace.

20. Conquer likes and dislikes which abide in the senses. You can conquer mind and attain the Peace of the Eternal.

21. Serve your Guru. Be devoted to your Guru. Obey him. Have implicit faith in his teachings. You will grow in spirituality. The veil will be torn down. You will attain Self-realisation.

22. All actions culminate in Jnana or wisdom. Bhakti also terminates in wisdom. Without Bhakti, Jnana is impossible.

23. Knowledge of Atma burns all actions. There is no purifier in this world like Brahma-Gyana.

24. Seeing, hearing, touching, smelling, eating, moving, speaking, grasping, etc., are actions of the senses. Atma is the silent witness. Thou art really the Atma or the Witness, Sakshi. Never forget this.

25. Behold only the One Atma or the Self in all beings—in the ants, dogs, cows, horses, elephants and outcastes. This is equal vision or Sama Drishti.

26. Give the mind to the Lord and the hands for the service of humanity. Always think of Lord only. You will soon attain God-realisation easily.

27. Whatever you do, whatever you eat, whatever you offer, whatever you give, whatever austerity you do, do it as an offering unto the Lord. Your heart will be purified. You will not be bound by actions. You will soon attain the Lord.

28. Cultivate the divine qualities, humility, harmlessness, purity, steadfastness, self-control, dispassion, unostentatiousness, nonattachment, balance of mind, fearlessness, angerlessness, self-restraint, renunciation, straightforwardness, truthfulness, compassion, noncovetousness, steadiness. You will attain Wisdom of the Self or Brahma-Jnana.

29. Be cautious. Be vigilant. Be diligent. Be alert. The senses are very turbulent. They will hurl you down into the abyss of ignorance at any moment. Always do Japa, do Kirtan. Meditate ceaselessly.

30. Sin is only a mistake. Knowledge of Self will burn all sins. The Name of the Lord will destroy all sins. Therefore, repeat His Name and attain Wisdom of Atma.

31. Have faith in your own Self, in the existence of Brahman, in the teachings of your Preceptor, in the sacred Scriptures. Then alone can you attain Self-realisation.

32. Behold the Lord in the effulgence of the sun, in the fragrance of flowers, in the brilliance of fire, in the sapidity of waters, in the birds, beasts, in the air, ether, in the mind, intellect, in the heart, in the sound, in music.

33. The Lord is seated equally in all beings. He is imperishable. He is the Supervisor, Supporter, Enjoyer. He who thus seeth, he really seeth.

34. Be firm in the vow of Brahmacharya. Control the senses and the mind. Abandon greed. Cultivate dispassion. Make the mind one-pointed. Sit steadily on Padma, Siddha or Sukha or Swastika Asan. Now meditate and practise Yoga. You will attain Samadhi or the super-conscious state

35. Now you will behold the One Atma in all beings and all beings in the Atma.

36. Withdraw yourself. Annihilate all attachments and external sense-contacts. Be in tune with the Infinite. Find joy in your own Atma. You will realise Immortal, Undecaying Bliss.

37. Control the senses and mind, and sit for meditation. Do not allow the mind to think of sensual

objects. Again and again withdraw the mind and fix it on the Lord.

38. Get established in the Eternal. Be balanced. Pain and sorrow will not touch thee.

39. Rejoice in the Atma. Be satisfied in the Atma. Be contented in the Atma. Rest in Atma. Root yourself in Atma. All your desires will be gratified. Your heart will be filled with the Self.

40. Rajas is passion, motion. It causes attachment and thirst for mundane life. Inertia is darkness. It causes heedlessness, laziness, indolence, and sloth. Sattwa is purity, harmony. It produces peace and bliss.

41. When Rajas predominates, Sattwa and Tamas are subordinated; when Sattwa preponderates, Rajas and Tamas are subordinated. When Tamas predominates, Sattwa and Rajas are subordinated.

42. Hypocrisy, arrogance, conceit, anger, harshness, are demonaical qualities. They are enemies of wisdom and devotion. They are obstacles in the path of Yoga. Slay them ruthlessly.

43. Sattwic food helps Yoga Sadhana. Take green gram, Spinach, milk, fruits, barley bread, lauki, bitter-gourd, plantain stem and flower, and cow's ghee. These augment vitality, energy, vigour, health, joy and cheerfulness. They are delicious, bland, substantial and agreeable.

44. Give up chillies, sour things, overhot, pungent, dry, burning, too much salted things. These are

Rajasic substances, which produce pain and sickness. Abandon them.

45. That which is stale, putrid, corrupt, useless leavings of a meal, eggs, fish, etc., are Tamasic foodstuft. Give up these things also.

46. Worship the Gods, the preceptor, the wise, sages, Yogis, Munis, saints and Sanyasins, learned Brahmins. Be straightforward. Be pure. Observe Brahmacharya. Practise Ahimsa. This is austerity of body.

47. Speak the truth. Speak that which generates love. Speak that which is beneficent. This is austerity of speech.

48. Be equanimous. Be cheerful. Be self-controlled. Be pure in nature. Control the thought. This is austerity of mind.

49. A glutton is unfit for Yoga. One who starves cannot practise Yoga. Similarly, one who is filled with inertia and so sleeps much or one who sleeps very little and is ever engaged in Rajasic activity is also unfit for Yoga. Adopt the golden mean. This is the Path of the Wise.

50. He who is alike to foe and friend, who is balanced in pleasure and pain, heat and cold, honour and dishonour, censure and praise, who is without attachment and egoism, who is ever content and harmonious, who is compassionate, who does not hate any creature, is a devotee of God-realisation. He has crossed the three Qualities.

51. A liberated Sage is free from passion, attachment, fear, anger, egoism. He has a balanced mind and equal vision.

52. No one can slay or destroy this Atma or soul because It is extremely subtle, formless. It is Spirit, but not matter.

53. Mind is greater than the senses. Pure Intellect is greater than the mind. Atma is greater than the intellect. There is nothing greater than the Atma.

54. Brahman is without senses, mind, Prana, Quality. He is within and without all beings. He is Immovable. He is extremely subtle.

55. He is the Light of lights. He is beyond the three Qualities. He is a mass of wisdom. He is attainable through wisdom.

56. Just as one sun illumines the whole world, the one Brahman illumines all intellects.

57. Control the senses and the mind. Burn all desires. Aspire fervently and intensely. Kill fear and anger. You will attain Liberation or the Final Beatitude.

58. Think of Brahman. Meditate on Brahman. Be devoted to Brahman. Get merged in Brahman. Get established in Brahman. This is Brahma-Abhyasa or Jnana-Abhyasa, or Vedantic Nidhidhyasana or Ahamgra Upasana.

THUS ENDS ADHYATMA YOGA.

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ADHYAYA IX

कुण्डलिनी योग

KUNDALINI YOGA

1. Kundalini is the coiled up, dormant, cosmic power that underlies all organic and inorganic matter within us.

2. 'Kundala' means coiled. Her form is like a coiled serpent.

3. Kundalini Yoga deals with the practical methods which will awaken this great pristine force in individuals.

4. Kundalini Yoga is an exact science. It treats of Kundalini Sakti, the six Centres of spiritual energy, Shat-Chakras, the arousing of the sleeping Kundalini Sakti and its union with Lord Siva in Sahasrara Chakra, at the crown of the head.

5. Kundalini Yoga is also known as Laya Yoga.

6. The six centres are pierced (Chakra-Bheda) by the passing of Kundalini Sakti to the top of the head.

7. Asans, Bandhas, Mudras, Pranayama help in awakening Kundalini.

8 Neti, Dhauti, Nauli, Bhasti, Kapalabhati and Tratak are the Shat-Kriyas or six Yoga Kriyas.

9. Mula-Bandha, Jalandhara-Bandha, Uddiyana-Bandha, Maha-Bandha — are the important Bandhas.

10. Maha-Mudra, Yoni-Mudra, Sambhavi Mudra, Khechari Mudra, Sakti-Chalani Mudra and Vipareeta-Karani Mudra are the important Mudras.

11. Sarvangasana, Sirshasana, Paschimottanasana are the important Asanas.

12. Learn the Asanas, Pranayama, Bandhas and Mudras under an expert, Siddha Yogi Guru.

13. A Guru is one who has full illumination, who is endowed with all divine virtues, who is able to remove the doubts of his disciples and guide them in the path of Yoga.

14. The Guru transmits his powers to the disciple through Sankalpa (willing), Drishti (sight), Sakti-Sanchar (touch).

15. A Sadhaka should observe perfect discipline in diet. He should take Sattwic food in moderation. A glutton cannot dream of success in Yoga.

16. Do not fast much. It will produce weakness.

17. He who has firm faith in the scriptures, who has Sadachara (right conduct) who constantly engages himself in the service of his Guru, who is free from lust, anger, delusion, greed, vanity, hatred and egoism can awaken Kundalini, attain perfection and enter into Samadhi quickly.

18. The first step in Kundalini Yoga is the purification of Nadis.

19. Kanda is situated between the anus and the root of the reproductive organ. It is like the shape of an egg. It is the centre of the astral body. The Yoga-Nadis spring from Kanda.

20 Nadis are the astral tubes made up of astral matter. They carry Pranic currents.

21. There are 72,000 Nadis. Of these, three are most important. They are Ida, Pingala and Sushumna.

22. Kundalini, when awakened will pass through Sushumna Nadi which passes through the spinal column.

23. Sushumna Nadi extends from Muladhara Chakra to Brahmarandra or crown of the head.

24. When Sushumna-Nadi flows through both nostrils, you will have wonderful concentration and meditation.

25. You can change the flow of breath in Ida and Pingala Nadis through concentration on the left and right nostril, through Khechari Mudra, etc.

26. When you practise Pranayama vigorously, take butter and sugarcandy. Live on a small quantity of milk.

27. He who has Chittha-suddhi or purity of heart will be benefited by the awakening of Kuudalini Sakti.

28. He who is addicted to sensual pleasures, who is arrogant, proud, dishonest, untruthful, who disrespects the Guru, Sadhus and saints can never attain success in Kundalini Yoga.

29. Kundalini Sakti passes through the Muladhara, Swadhishthana, Manipura, Anahata, Vishuddha, Ajna Chakras and finally enters the Sahasrara at the crown of the head.

30. The Yogi attains different Siddhis at each Chakra and experiences Ananda or bliss in various degrees.

31. Anima, Mahima, Laghima, Gharima, Prapti, Prakamya, Vasitwam, Ishatwam are the major eight Siddhis.

32. Doora-Darshana (clairvoyance), Doora-Sravana (clairaudience), Manojaya (control of the mind), Kamarupa, Parakaya Pravesha, Iccha-Mrityu are the minor Siddhis.

33. During the ascent of Kundalini layer after layer of the mind becomes fully opened. The Yogi experiences various visions, knowledge and bliss.

34. When it reaches the Sahasrara, he gets the highest knowledge and bliss. He reaches the highest rung in the ladder of Yoga. He becomes free in all respects. He is a full-blown Yogi.

35. Eventually the Yogi attains Nirvikalpa Smadhi, the state of superconsciousness. He gets intuition. Real knowledge flashes in him.

36. These are the signs that indicate that Kundalini has been awakened—viz., dispassion, fearlessness, joy, ecstasy, peace, unruffled state of mind, Siddhis or powers, contentment.

37. Kundalini can also be awakened by devotion, strong, pure, irresistible, dynamic will, the grace of the Guru and recitation of Mantra.

38. A Kundalini Yogi attains Bhukti (enjoyment) and Mukti (liberation).

THUS ENDS KUNDALINI YOGA

ADHAYAYA X

मन्त्र योग

MANTRA YOGA

1. Mantra Yoga is an exact science. 'Mananat tryate iti mantrah...by the Manan (constant thinking or recollection of which one is released from the round of births and deaths is Mantra.)

2. Every Mantra has a Rishi who gave it to the world; a Matra, a Devata, the Bija or seed which gives it a special power, the Sakti and the Kilakam or the pillar.

3. A Mantra is Divinity. Mantra and its presiding Devata are one. The Mantra itself is Devata. Mantra is divine power; Daivi Sakti, manifesting in a sound-body. Constant repetition of the Mantra with faith, devotion and purity augments the Sakti or power of the aspirant, purifies and awakens the Mantra Chaitanya latent in the Mantra and bestows on the Sadhaka Mantra Siddhi, illumination, freedom, peace, eternal bliss, immortality.

4. By constant repetition of the Mantra the Sadhak imbibes the virtues and powers of the Deity that presides over the Mantra. Repetition of Surya Mantra bestows health, long life, vigour, vitality, Tejas or brilliance. It removes all diseases of the body and the diseases of the eye. No enemy can do any harm. Repetition of Aditya-

hridayam in the early morning is highly beneficial. Lord Rama conquered Ravana through the repetition of Aditya-hridayam imparted by Agastya Rishi.

5. Mantras are in the form of praise and appeal to the deities, craving for help and mercy. Some Mantras control and command the evil spirits. Rhythmical vibrations of sound give rise to forms. Recitation of the Mantras gives rise to the formation of the particular figure of the deity.

6. Repetition of Saraswati Mantra 'OM Saraswatyai Namah' will bestow on you wisdom and good intelligence. You will get inspiration and compose poems. Repetition of 'OM Sri Mahalakshmyai Namah' will confer on you wealth and remove poverty. Ganesh mantra will remove any obstacle in any undertaking. Maha Mrityunjaya Mantra will remove accidents, incurable diseases and bestow long life and immortality. It is a Moksha Mantra too.

7. Repetition of Subramanya Mantra 'Om Saravanabhavaya Namah' will give you success in any undertaking and make you glorious. It will drive off the evil influences and evil spirits. Repetition of Sri Hanuman Mantra, 'Om Hanumanthaya Namah' will bestow victory and strength. Repetition of Panchadasakshara and Sodasakshara (Sri Vidya) will give you wealth power, freedom etc. It will give you whatever you want. You must learn this Vidya from a Guru alone.

8. Repetition of Gayatri or Pranava or Om Namasivaya, OM Namo Narayanaya. OM Namo Bhagavate

Vasudevaya, one and a quarter lakh of times with Bhav, faith and devotion will confer on you Mantra Siddhi.

9. OM, Soham, Sivoham, Aham Brahmasmi are Moksha mantras. They will help you to attain Self-realization. OM Sri Ramaya Namah, OM Namo Bhagavate Vasudevaya are Saguna Mantras which will enable you to attain Saguna realization first and then Nirguna realization in the end.

10. Mantra for curing scorpion stings and cobra bites should be repeated on eclipse days for getting Mantra Siddhi quickly. You should stand in the water and repeat the Mantra. This is more powerful and effective. They can be recited on ordinary days also for attaining Mantra-Siddhi.

11. Mantra Siddhi for curing scorpion sting, cobra bites etc., can be attained within 40 days. Repeat the Mantra with faith and devotion regularly. Have a sitting in the early morning after taking bath. Observe Brahmacharya and live on milk and fruits for 40 days or take restricted diet.

12. Chronic diseases can be cured by Mantras. Chanting of Mantras generate potent spiritual waves or divine vibrations. They penetrate the physical and astral bodies of the patients and remove the root causes of sufferings. They fill the cells with pure Sattva or divine energy. They destroy the microbes and vivify the cells and tissues. They are best, most potent antiseptics and germicides. They are more potent than ultra-violet rays or Rountgen rays.

13. Mantra Siddhi should not be misused for the destruction of others. Those who misuse the Mantra

power for destroying others are themselves destroyed in the end.

14. Those who utilize the Mantra power in curing snake bites, scorpion stings and chronic diseases should not accept any kind of presents or money. They must be absolutely unselfish. They should not accept even fruits or clothes. They will lose the power if they utilize the power for selfish purposes. If they are absolutely unselfish, if they serve the humanity with Sarvatma Bhav, their power will increase through the grace of the Lord.

15. He who attained Mantra Siddhi can cure cobra-bite or scorpion bite or any chronic disease by mere touch on the affected part. When a man is bitten by a cobra a telegram is sent to the Mantra Siddha. The Mantra Siddha recites the Mantra and the man who is bitten by a cobra is cured. What a grand marvel ! Does this not prove the tremendous power of Mantra ?

16. Get the Mantra initiation from your Guru. Or pray to your Ista Devata and start doing Japa of the particular Mantra, if you find it difficult to get a Guru.

17. May you all become Mantra Yogis with Mantra Siddhi ! May you all become real benefactors of the world by becoming divine healers through Mantra cure ! May Mantra-Cure, divine healing centres be started all over the world !

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(हिन्दी मासिक पत्रिका)

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MAHARISHI SIVANANDA

Sri Swami Sivananda Ji whose spiritual clarion-call is today resounding in the ears of millions and millions all over the world was born on the 8th September, 1887, in a family of saints. Among his forefathers were the great Appayya Dikshitar who was the author of more than a hundred original Sanskrit works, Sundaraswamigal, Mannargudi Raju Sastrigal, and Appayya Sivam—to mention only a few. Profound scholarship, keen insight into nature of mundane life, and an intuitive understanding of the Spiritual Truths, distinguished every son of this great lineage. Sri Swamiji proved to be the fulfilment of the Great Spiritual Aspiration that developed generation after generation of the Appayya Dikshita family-line.

After a fruitful life as a doctor in India and Malaya, Sri Swamiji renounced the world, embraced the holy order of Sanyasa, and took up the divine mission of his ancestors—dissemination of spiritual knowledge. Here he excelled even his illustrious forefathers in that he couched his teachings in the world-language, English, and adopted a simple, lucid style, to bring the sublime truths within the grasp of every man and woman in the world. Today every spiritual aspirant in every country in the world considers Swami Sivanandaji as a Jagad-Guru, Sri Swamiji's writings–books, Magazines, pamphlets and leaflets, and articles in almost every spiritual Journal—as the soul-awakener, and the day he came into contact with Swamiji or his writings as the turning point in his life.